224 Men hunted all the local game singly or in groups,
[231] but in former times did not use dogs.

Women make pots (*porikupá*) of various sizes,
462 all shaped like half of an egg shell. Both men
[323] and women make baskets of two types. One,
[285] shaped like the pots, called *kothodókwa*, is an openwork burden basket about 24 inches high and 16 inches across at the top and is made from aguasu palm leaves. The other, which is in fact a bag, is made from the cortex of buriti palm fronds. This bag (*yethabátho*) is used for storing
[286] feathers, twine, and ornaments. Men weave the sleeping mats from the same material used for
[283] making the burden baskets. Women spin cotton, using the spindle (*hdlaka*) spun on the ground. Cotton materials are woven by women on an upright loom (*ipokápa*).

SOCIAL ORGANIZATION

622 In the past the chief (*hutorikána*) was not only
721 an economic and ceremonial leader but a war
[623] leader as well. Although the son of the chief had a right to succeed his father, the actual decision was made by all the men in council. The Umotina say that they used to fight with a tribe called Abusé that lived to the north of them and with white men. When the chief decided on a raid he blew his horn (*ipóna*) made from the shell of an
[714] armadillo. The men then made arrows and war clubs, and just before attacking they painted themselves black with genipapo and glued feathers on their temples. The Umotina used a shield made by stretching tapir skin on a square wooden
727 frame, and they poisoned their arrows. When attacking they killed the men but sometimes
[301] kept some of the younger women. They cut off
● [266] the heads of their enemies and used the teeth to make necklaces. The heads of white men were boiled and eaten.

601 The kinship system of the Umotina is of the Hawaiian type. In the grandparents generation there are terms for grandfather (*iyokomishína*) and grandmother (*imakomishóto*) which are extended to the siblings of the grandparents. In the parental generation there are just two terms, father (*iyóko*) the term being extended to cover father's brothers and mother's brothers, and the term mother (*imáko*) which is extended to cover mother's sisters and father's sisters. In ego's generation there are terms for brother (*amána*) and

[p. 107 (B)]